

festivals which had hitherto been held, for example, In the third month Athyr would henceforth be held in the second month Phaophi; the festivals which had hitherto fallen in the fourth month Khoiak would thenceforth fall in the third month Athyr ; and so on. Thus the festal calendar would be reduced to harmony with the seasons. Instead of being in more or less flagrant discord with them, as it had generally been before, and must always have been afterwards if the change which I have indicated had not been introduced. It is only to credit the native astronomers and the Roman rulers of Egypt with common sense to suppose that they actually adopted the measure. On that supposition we can perfectly understand why the festival of sowing, which had formerly belonged to the month of Khoiak, was transferred to Athyr. For in the Alexandrian calendar Khoiak corresponds very nearly to December, and Athyr to November. But in Egypt the month of November, not the month of December, is the season of sowing. There was therefore every reason why the great sowing festival of the corn-god Osiris should be held in Athyr and not Khoiak, in November and not in December. In like manner we may suppose that all the Egyptian festivals were restored to their true places in the solar year, and that when Plutarch dates a festival both by its calendar month and by its relation to

firm my theory that, with the adoption of corresponding names of the months were of the fixed Alexandrian year, the dates displaced one month backwards. It is of the official Egyptian festivals were true that this displacement can as yet shifted from their accidental places in be proved for only five months ; but as the calendar to their proper places in the names of these

months and the festivals keep their relative position the natural year. Since I published in the first edition towards each other, the assumption is of this book (1906) my theory that inevitable that the displacement affected with the adoption of the fixed Alex- not merely particular festivals but the andrian year in 30 B.C. the Egyptian whole system equally." See Ed. festivals were shifted about a month Meyer, *Nachtriige zur agyptischcn* backward in the year, Professor Ed. *Chronologic* (Berlin, 1908), pp. 3 *sqq.* Meyer has shown independent grounds (*Abhandlungen der konigL Preuss. Akademie der Wissemchaften vom Jahre 1907*). Thus it gave rise to the later names of the *Jahre 1907*}. is possible that (Egyptian) months were demonstrably the displacement of the festivals by a held a month later in earlier ages, month backward in the calendar took under the twentieth, eighteenth, indeed place a good deal earlier than I had partly under the twelfth dynasty ; in supposed. In the uncertainty of the other words, that after the end of the whole question I leave my theory as it New Kingdom the festivals and the stood.